

# THE EAGLE'S EYE

Tribes  
of Many  
Feathers



## 389 Degrees Granted; Sills, Melbo Will Speak

Graduation list for summer convocation of the 82nd Convocation at Brigham Young University has been announced by the Registrar's office. Master's degrees will be awarded to 66 candidates, being 323 bachelor's degrees being awarded. Sterling W. Sill, assistant to the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, will be the commencement speaker. Dr. Irving Melbo, dean of the school of education, is Southern California commencement speaker. Laureate and comm. services will be held at 7:30 p.m. in the Student Center.

## "Natives' Parade" Is Theme Of March Varsity Varieties

Native dances of two groups of island people and the American Indians will be featured at the March Varsity Varieties. The show will be produced by the Brigham Young University Hawaiian Club, Kia Ora club, and the Tribe of Many Feathers. The production will begin at 8:45 p.m. on Thursday.

W. Teen Skousen will be F.R.I. agent, and the Alumni Association is now serving as chairman of the Public Service Committee as secretary of the BYU Alumni Association.

Byron Jensen, Provost, will provide music between the show.

Varsity Varieties is the production under the auspices of the Student Progress of the show was produced by the manager of the theatre. The main purpose of the show is to raise money for the Public Service Committee. Student Glenn M. Rogers is the club; Rogers is the club; and Tony Many Feathers is the club.

The show will be performed in a unique manner. The show will be performed in a unique manner. The show will be performed in a unique manner.

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## Ambassadors of Good Will ... Twelve Talent Shows Given By Student Program Bureau

Twelve shows featuring talent in student program bureau have been sent out this week to various areas. It was Janie Renstrom directing and acting as master of ceremonies.

## Indian Students Receive Hike In Scholarships

by Wilma Jean Blanchard  
University Staff Writer  
A new system of scholarships set aside last year for use by the American Indian students at the Brigham Young University will probably be expanded next year.

Scholarships have been given to 30 of the 34 Indian students presently on campus. The scholarships include tuition and for the students and are given according to their capabilities. The policy is first to members of the tribe of Jesus Christ of Latter-day Saints.

Indians, Islanders  
To Give Assembly

Student Program Bureau will present a program by combined of Hawaiian Club, Kia Ora club, and Tribe of Many Feathers where Benson, who was originally scheduled, was heard in Field House.

W. Glen Skousen, Director of Public Services, will be Master of Ceremonies. A part-time member of F.R.I. Skousen has recently returned from Pittsburgh where he spoke at the kickoff break.

Author of many church books, he is perhaps best known for his work. The first two thousand people letter, THE FIRST TWO THOUSAND PEOPLE OF CHRISTMAS.

Two ancient hulas, "Kaulaula" and "Pele" and a comical hula Brigham Young University will be given by He pos. The "Ana Pau" will be sung by the Hawaiian Club. A quartet will sing "Mopuanu," and for "Tribe of Many Feathers."

## To Honor Indians

Kia Ora Club is a group of people interested in the customs of New Zealand. The group is made up of students as a tribute to America and renowned dancer.

A special feature of the famous "Stick Dance" is organized by Indians and students who combined to cheer in Indian affairs. A native talent, Amol Chiel of the "Tribe of Many Feathers" is the main attraction.

Amol Chiel, a full-blooded Apache, is the main attraction. He is a professional dancer, and he is a member of the "Tribe of Many Feathers." He is a member of the "Tribe of Many Feathers."

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## BYU Indians Maintain Busy Activity Slate

Wd. May 30, 1975  
The tribe of many feathers is the story told in the varied activities of the tribe of many feathers.

During recent weeks, the tribe of many feathers has been active in many ways. The tribe of many feathers has been active in many ways.

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## Indian Enthusiasts Urged to Join BYU Campus Tribe

Students interested in Indian culture and activities are invited to attend the Tribe of Many Feathers openhouse Thursday at 8 p.m.

ances and songs of various tribes will be demonstrated at the openhouse. Members of the tribe of many feathers will participate in the events of the openhouse.

a brief history of the tribe of many feathers. The tribe of many feathers has been active in many ways.

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# BYU Indian Education Department —a general history—

pages 4 and 5

'...the most insidious means of discrimination...'

# Different education standards for Indian students

By JOHN R. MAESTAS

BYU Indian Education Dept. Chairman

I have seen a practice in education that holds the potential of being the most devastating thing to ever hit our Indian people. It has the potential of being the most insidious means of discrimination yet devised by man. This practice is becoming more and more widespread.

There has come a practice into the teaching profession of providing different standards to different people. There is a faction in the United States who would believe that Indians should be measured differently. While I will be the first to admit that Indians are different, that their specific and unique needs be understood, I cannot agree that a different standard be applied.

What happens is this. A young Indian child comes into the classroom and doesn't read very well. It might be a Navajo with Navajo as his first language. He may just be learning English when the other kids have been speaking English for several years and may already be reading. In order for the English speaking student to get an "A" certain standards need to be met. For the Navajo to get an "A" a whole different set of criterion is established, requiring him to do less than is expected of the other child. While that may help encourage the student for the moment, it is a very volatile practice that could blow up in our faces if not checked very carefully.

I believe that many teachers have taken the easy way out rather than take on the challenge of helping the Indian students become just as competent as any other. A challenge which requires extra help on a one-to-one basis, tutoring and encouraging the student, and helping him to learn. The easy way out merely requires that you just set up a different standard and expect less of the Indian than you do of the regular students. I say it is the most volatile principle that has entered education, and particularly Indian education, because I see what can happen if this practice continues. I imagine that a student who

starts a little behind in the first grade, and isn't expected to do as well or as much won't be expected to do as much in the second, or in the third or fourth grades. You can imagine what

graduate. I worry even more about those college students who enter college through the back door of an Indian Studies program, and spend their entire college experience learning only

accept a menial job. We have encouraged him over the last few years to believe that he is above that. It would be a slap in the face to accept something less than a professional position.

What I envision happening is, that if we are not careful, we are going to create a very sophisticated welfare roll, a welfare roll of people who are too qualified to work at menial tasks, yet not qualified enough to really be professional. A core of people who spend years supposedly preparing themselves and aren't capable of competing. This to me is probably the most insidious means of discrimination. It is so potentially volatile because it cuts to the core. Open hostility and open discrimination at least lets a person know where he stands, but the kind that I have just described breaks down those barriers and makes him believe that he is as good, only to find out later that he is not.

Now this becomes a challenge for each of us as we labor in the schools, be they public or private, be they elementary or secondary, be they colleges or universities. We need to have an internal system designed to insure that this will not happen. We need to be about the business of "educating" our students.

We need to be sure that our students are adequately prepared! That they can compete on the open market.

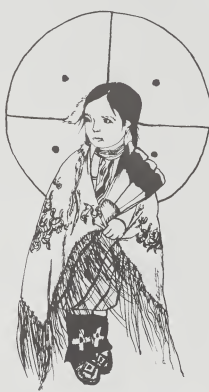
It appears that in order to do this we must change from a system that merely does out information, to one that actually helps shape people's lives. We cannot only be dispensers of information, but "teachers" in the truest sense.

When we talk about an education for our people, we're not talking merely about making a few books available, or having a classroom to go into. Our real dream is to have teachers who really care; teachers who are so committed to the teaching process that they labor at teaching. Teachers who constantly revise and redesign curriculum. Teachers who try new methods and materials; even methods that make them uncomfortable as they

try them. Teachers who **LABOR HARD** to teach. But, more importantly, we look for teachers who believe that we can succeed! We look for teachers who can motivate us, who can inspire us, merely by looking at them. Not people who come to us with bleeding hearts, not people who come to us to pity us for the poor, deprived conditions we've lived under. Not people who see in us a quiet, slow, inhibited dummy; but people who see in us a quiet and reserved nobility. A nobility which can be an asset. Teachers who realize that those assets need to be developed. Teachers who realize that behind those dark eyes lurks a mind capable of understanding very abstract principles. Teachers who know that you cannot jump into those abstract principles all at once. Teachers who know that those abstract principles need to be cultured and developed over the years.

We are looking for people who can come and share our dream of making the Indian Nation powerful, not in physical force, but powerful because they have great understanding and wisdom and knowledge and can bring their people to greater heights of understanding. We look for people who can come to us prepared to labor, and to teach, and to try new methods and materials; to provide for individual differences. Teachers who are skilled in using the Navajo language to catapult the teaching of English. Teachers who understand enough about the Navajo culture to use the principles their students already know, to catapult them into a greater awareness of all cultures. We look for teachers who can see wisdom and understanding in what the kids already know and who are skilled enough to use that to teach them new things.

I guess what we are saying is that we are looking for an advocate. We are looking for people who believe in us, who believe that we were once a mighty people and can still become a mighty people. People who can share that dream with us and can help us make that dream come true.



happens when he reaches high school or later when he is admitted to college with those kinds of deficiencies. Imagine working under the false pretense that he really doesn't need to be on an even keel with other students. If we have fostered the idea we have done that student a real disservice. He may have been better off on the reservation without an education, than to have been brought along for several years thinking that he really was getting an education; thinking that he really was able to master certain techniques; believing that he really was so qualified as any high school

about Indians. Although ethnic studies have their place it needs to remain as a complement to solid academic study.

Instead of taking the more vigorous route through a solid academic discipline they have sold themselves short. Only later to realize that his area is not viable. Not until he has graduated and is out in the field, realizing that he cannot get a good job, does he finally take inventory of himself and find that he has been deceived.

Now what do you do with a student who has graduated like this? A student who is not prepared? You can't ask him to

## A case for political involvement

# The LDS Indian and tribal government

by JOHN POWLESS, JR.

I write this article with the hope of intersecting new thoughts on political involvement.

For a long time now, I've thought that the Indian political situation is similar to that of the early colonists. So the experiences of the early colonists should have some similarities that we as Indian people can relate to. In an article published by the Native American Rights Fund, The Declaration of Indian Independence, a quote by Tom Paine states:

It is at all times necessary, and more particularly so during the progress of a revolt, and until rigid ideas confirm themselves by habit, that we frequently refresh our patriotism by reference to the first principles. It is by tracing things to their origin that we learn

to understand them, and it is by keeping that line and that origin always in view that we never forget them. An inquiry into the origin of rights will demonstrate to us that rights are not gifts from one man to another, nor from one class of men to another.

I think that we as Indian students or non-students should trace our history back, so that we understand what it was our forefathers were fighting for. To me, our forefathers were fighting for peace, liberty, justice, to be left alone, to have their rights respected, and more importantly, for a separate way of life. It's amazing that we are still fighting for the same things 200 years later.

As you will recall, before the colonists could deal with their brothers, the Indians, they had to

get England off their backs. Because England did not want her children to grow up and think for themselves, but wanted to keep the colonists under their thumb, and making them dependent upon the mother country. The only difference between the colonists and the Indians, is that the Indians live in the mother country.

In becoming politically active we do not separate our Mormon beliefs from our political beliefs, but try to keep them consistent. To begin with, we believe the constitution of the United States was divinely inspired. Question: Do you believe the Constitution was divinely inspired? Our articles of faith state that we believe in obeying the laws of the land and being subject to Kings, Presidents, Magistrates, etc. Question: Does that mean we believe in being

subject to the rules of tribal chairman? We also believe in being politically active in our communities. Question: are you politically active on your reservation? Do you keep informed? Do you vote in tribal elections? Do you see to change laws that are oppressive, i.e. tribal ordinances. State laws that infringe on the jurisdiction of Indian reservations, BIA regulations, Department of Interior regulations and policies, Congressional laws, etc. Do you know when the federal government breaks a treaty? Do you know what treaties apply to your tribe?

Just because we are Mormons doesn't mean we just sit back and say all is well in Indian country. But on the contrary, we obey the laws of the land as long as they are in force, but do all we can to

change the law. That means getting involved in tribal government activities and programs, running for tribal chairman or for the tribal council.

Just because the Constitution was divinely inspired, does not mean that those who administer the laws are divinely inspired. Indians should know better than anybody else that politicians and bureaucrats have been anything but divinely inspired—there might be exceptions to this general principle, however.

I think that it is imperative that we contemplate on getting elected to some position in your tribal government. We do not take a back seat and just worry about our profession.

We need to get involved!

## Spotlight on a 'Canadian team'

By Wandie Manning

Here is a brother and sister combination representing the Sarcee, Teton Sioux from Calgary, Alberta, Canada. Ralph and Edna are the only two active members of the church living on the reserve. They are from a family of

ten, and their ages are in the middle.

Both Edna and Ralph are converts to the church. Edna was the first to join, being baptized in 1972. When she asked her parents to become baptized, her mother had hoped she would not. She and the elders prayed about the

situation and when they confronted her mother again, she consented. Ralph was baptized in February of this year. Another interesting tidbit was the fact that Ralph went to the missionaries.

"The missionaries always talked about BYU, so I decided to come down here to find out what it was really like," Edna said, explaining why she decided to attend this university. Ralph had the same feelings, but he had a hard time getting into the university. They explained that their government does not like the Indian students to leave the country except for religious purposes and if no similar program was offered within the Canadian boundaries.

The interests vary between Ralph and Edna. Ralph plays the guitar, is presently in Lamanite Generation, and likes art. Since his conversion to the gospel he has had to change his social aspects of life along with his attitudes, ideas, and values. "The environment at home is quite different," he explains, "and right now I am working on my education."

Edna loves attending and participating in Pow-Wows, beading, and singing. She traveled with a singing group while in high school and now she sings in the Lamanite choir. When asked about cooking, Ralph quickly



Ralph Crane catches up on his studying.

added, "She eats from the machines." However, she makes good fried bread.

Ralph, a freshman, would like to attend school for a year and then serve a Lamanite mission for the church. He does not know for sure what he plans on majoring in but after his mission he will have a definite future goal in sight. Edna is majoring in English and she would like very much to work with kids. "There is a boarding school in Manitoba and I would like to help those kids out in some

way," she said. She had thought about going on a mission but he will support Ralph while he is on his. Edna served a youth mission in 1972 in Edmonton, Alberta, Canada. She said that Ralph is an inspiration to her and she looks up to him.

"The Lamanite students have a lot of potential just as any individual, but we have to make a commitment and be determined to carry it through. We can learn everything here but we have to apply our knowledge to succeed.

## Businesses must grow to reach parity

In Boston to attend the opening of the National Business League's (NBL) 75th Annual Convention Oct. 8, Alex Armendaris, director of the U.S. Department of Commerce's Office of Minority Business Enterprise, said that minority businesses are increasingly growing in capability to undertake larger jobs in the manufacturing and production fields, and in providing specialized services.

Armendaris said that his agency is placing emphasis on assisting minority firms having growth potential to expand their operational and marketing activities rather than just to create small businesses that can expect only marginal incomes and profits.

The OMBE director said that minority construction contractors

are being assisted by OMBE-funded organizations specializing in the construction field who assist in bidding procedures, bonding, and in forming consortiums of contractors to combine their resources in undertaking bigger jobs.

He said other OMBE funded organizations are assisting manufacturers and service industries in locating opportunities for expanded operations, and assisting in obtaining financing to undertake the jobs.

"Small business has its place in the American economy," Armendaris said and will continue to receive our help. But for minority business as a whole to become a major force in our economy, and obtain a fair share

of the market, it must have greater operational capacity, fine-tuned competitive capability, and larger gross income and profit realization."

The National Business League, one of OMBE's funded organizations, is the nation's oldest and largest black business organization. It was founded by Booker T. Washington in 1900. Berkeley C. Burrell, a prominent Washington D.C. businessman is its president.

The Office of Minority Business Enterprise was established in the Department of Commerce in 1969 to serve as the coordinating agency in the Federal Government for minority business affairs and to work with the private sector in the development of minority-owned businesses.



TMF "Bomber" Pat Crawford displays winning form.

## TMF 'Bombers' take 'Ducks'

Coming back from their loss the previous week, the TMF "Bombers" bowling team beat the "Down Ducks" Wednesday, Oct. 21 with the total scores of 685 for TMF and 595 for the Down Ducks.

Team members include Ramona Nez, Pat Crawford, and Chris Deal as Captain. Playing every Wednesday at 6:00 p.m., the "Bombers" hope to improve their record of 4 wins and 2 losses this coming Wednesday.

We hope, as in all sports, to be successful in the activities available to us Lamanite students. We encourage you to come out and support us this semester. We would appreciate it!!

Here's a "Hotline"  
on all the  
**NOVEMBER**  
"Special Days"



S	M	T	W	T	F	S
						Regina Creech
2 Dorcas Creschley	3	4 Lydia Crowfoot Herman Moore	5 Corleen Nekas	6 Sheldon Huddless	7 Mary Yellowhorse	8
9 Lambert Crocker	10 Nora Begay	11 Patricia Quirk	12 Paulette Williams Lillie Miller	13 Chuck Blake	14 LeNora Yasso	15
16	17 Arlene Brown	18 Doris Oude Craig Cole	19	20 Jerry Yasso	21 Norma Lafferty	22
23 Cathy Begay	24 Jerry Kee Annela Clark Tony Schurch	25 Lois Miles	26 Judy Newman Freds Cady	27 Sarah Garrow	28	29 Red Smallcannon Deanne Jellery
30 Belen Crowler Eva Loag						

## Ski Club formed

Under the direction of John Rainer the TMF Ski Club held its 2nd meeting Wednesday, Oct. 22. This is a new organization with Larry Watchman as the President. Much as been done to lay the ground work of this organization.

The Ski Club adds more to the variety of winter sports available to the Lamanite students. It's an opportunity to widen our interest, participation, and all around enjoyment on the slopes.

Sundance, Park City, and Park City West are the sites for future activities.

Among the events included in the activities is a Super Activity to Aspen, Colorado, now in the planning stages. Please prepare yourselves (for those interested) with Ski clothing and equipment. We invite all those interested to please come join us. Larry Watchman, Frank Begay and John Rainer are available for more information.

## Fireside announced

November 9

'A Thanksgiving Commemoration'  
Speakers

Kelly Harris...Indian Week Chairman  
Collene Peppers...Centennial Queen  
Bob Henrie...ASBYU President

9 to 10:30 p.m. Varsity Theater  
Coming: The Children of Israel  
December 14

## The Indian Education Department

In an attempt to bring all of the various services dealing with Indian students on campus together and administered under one office, Dean Whetten created the Department of American Indian Education in 1966 and named Dr. Royce Flandro as its first chairman. This office was charged with the responsibility of supervising Indian education, of assisting in recruiting of Indian students, of helping Indian students acquire grants and scholarships, of providing counseling services, and of assisting the students in finding housing and employment.

Coordination and planning of Indian education has been one of the major tasks of this office. It continued to assist in the administration of the Indian Studies major and with the Indian Teacher Education Program of the College of Education, and, assisted the Indian students in the choosing of their classes. For a time certain sections of general education courses were designated for the Indian students. However, this arrangement did not meet the needs of the Laminite students, so this department assisted in the development of an entirely separate curriculum. Consequently, most Indian students were advised into the special sections taught through the newly-established General Curriculum Department.

When Dr. Flandro left on Sabbatical leave in 1968, Rondo Harmon, who had worked with him as advisor, became acting chairman of the department. He served in this position until Dr. Flandro returned and assumed the position in 1970. During these last few years, this office has continued to work with Indian students during their entire stay on campus even after they have transferred into their major college and beyond their graduation. For example, the department helped in the establishing of an Indian Alumni Association in 1971. Dr. Flandro assumed responsibility for this follow through in 1970 while Brother Harmon continued in his role of overseeing student services. In 1970 Dr. Arturo DeHoyos assumed responsibility for advising Indian students who were beginning work in graduate programs. He has also been involved in research and study programs.

Another significant area of involvement is that of recruitment of Indian students. In 1963 and 1964 active recruiting was undertaken and a sharp increase in the number of Indian students at B.Y.U. occurred. In 1967 and 1968 rigorous recruiting by the Church Indian Seminary, the LDS Student Placement Program, counselors, missionaries, and

the faculty of General College brought about another notable upswing in Indian enrollment. Recruitment in the last few years has been much more selective than in the early years of Indian involvement with emphasis directed to quality rather than quantity and has been handled mainly through the Seminary program and missionaries.

Financial coordination is still another area served by this office. Most Indian students receive monies from tribal funds or from the Bureau of Indian Affairs, and, in addition, the church has provided grants in varying amounts. The Indian Education Office has assisted each Indian student in obtaining and disbursing his funds. This office has also helped many students find full and part-time employment to help finance schooling and has been able to help individual students find adequate housing both off and on campus.

Counseling service has always been a major undertaking in this department because of the particular needs of these students who are competing in a dual environment. With the momentous task of counseling hundreds of students in their academic and professional pursuits, the department has enlisted the help of the faculty members in General Curriculum and has hired graduate assistants. Dean Harmon, in addition, assisted in this service. This office has labored to make available to those students all of the services—counseling, employment, housing, scholarships—of the University.

Another area, related but not a part of this college, was that of religious involvement. The Church established a special B.Y.U. Ward, the 58th, with Lee Miller as bishop. Subsequent bishops of this ward have been Kit Jensen, Leon Heilmora, Hal Taylor and John Raiser. Two other Laminite wards, the 92nd and the 97th, were later created as hundreds of additional Indian students, most of them LDS, enrolled at B.Y.U. James Pinegar was the first bishop of the 92nd Ward followed by Ben DeHoyos. Grant Williams has been the only bishop of the 97th Ward. The campus ward activity, campus religion courses, and general campus environment has strengthened many Indian students and has helped them to become more involved in Church functions including leadership roles, temple marriage, missions, and a general pattern of righteous living.

Today, these branches no longer exist, however, the evidence of leadership training is evident.

## General Curriculum:

The first classes in the Department of General Curriculum were offered in the fall of 1966. The basement of the Gibbons House was hastily converted into a classroom and additional classrooms on campus scheduled for the influx of the newly-created department. During the spring and summer of 1966, five highly-qualified teachers were recruited: Dean Rigby came from Orem Jr. High to teach freshman composition, Rush Sumpter, also an English instructor, came under recommendation from the English Department where he had taught as a graduate assistant, William Fox moved in from Orem High School to teach history, William Leitchy from Skyway High to teach biological science, and Willis Banks, recruited from Pleasant Grove High School, served as department chairman and as an instructor of physical science. And so, instruction was underway.

The courses offered this first fall were general education courses History 170, freshman composition, and survey courses in biology, physical science, and Book of Mormon. The students were the Indian students on campus and others drawn mostly from Provisional Registration, from Guided Studies and from students returning to college after long absence.

The first two years of course work (1966-68) were years of trial and frustration. Many pseudo-experts had provided theories of Indian Education but none of these theories taught students. The neophyte faculty individually experimented and struggled. Laboratory

demonstration programs and lecturing immediately proved ineffective and, eventually, each teacher learned to adapt his personality to his field of study and to his students. The key to success appeared to be student involvement and in close student-teacher rapport.

Due to the closing of the B.Y.U. Laboratory Schools in the spring of 1968, a number of successful, innovative high-school instructors became available. Consequently, Dean Whetten added the following teachers to his faculty: Douglas Garbe and Louis Chatterly in mathematics, Verl Allman in biology, Owen C. Benson in physical science, and Con Osborne in English. This near doubling of the faculty allowed an immediate increase in the number of classes taught through General Curriculum and prepared the way for corresponding increases in the number of students—both Indian and non-Indian—served by this Department. Classes in geology, chemistry, physics, mathematics, religion and English that had not been available previously in General College were now opened. Claudia Young, a business instructor in high school, also joined the faculty at this time making course offerings in business education also available. Several of the faculty members taught Guided Studies classes in addition to their regular discipline assignments to help meet the needs of an unusually high number of Guided Studies students enrolled that year.

The following year, Sandra Sandberg replaced Claudia Young in business education, and Royal Lund joined the faculty on a part-time released basis from the year, most students were prepared well enough to make satisfactory transitions into General College classes into the regular classes of the University, and later, into the colleges of their major choice.

In addition to the general education classes offered through General College, the Department of Guided Studies offered courses in study skills, remedial reading, and developmental reading. These courses had been previously offered since the school year 1961-62 under the Skills Improvement Services but transferred from there in 1965 to the newly-created Department of Guided Studies. The faculty members, Dr. Howard Reid and Dr. Wayne Herlin, thus joined General College with Dr. Reid serving as chairman of this new department.

These two departments constituted the teaching arms of General College. However, two other auxiliary service departments functioned under or in conjunction with General College. One of these areas was Provisional Registration which handled subsequent class offerings for the hundreds of students who enrolled annually at B.Y.U. without declaring a major and who were then retained in their present status until such as they transferred to a regular academic department. Later, this department enlarged the scope of its services to include career and academic advisement and tutoring services.

The second area, not directly under General College at that time

## General College: an emphasis on the student

In June of 1965 Lester B. Whetten was named Dean of General College. His goal was the charge of developing a program that would help Indian students to succeed in their academic courses here at B.Y.U. The charge was significant in that over half of the Indian students at B.Y.U. were failing even though other universities had experienced dropout rates as high as eighty percent with the Indian students. Consequently, Dean Whetten immediately began to analyze the courses in which our Indian students were enrolled. He also interviewed the Indian students and ascertained the depth of their frustrations and problems. In addition, he interviewed many instructors who had worked with Indian students and studied their methods of instruction.

Other universities, such as the University of Minnesota and Michigan State, which had successful General College programs, were visited by the Dean and their courses and

administrative organization studied. Information gleaned here was used in the design of the new General College. Dean Whetten also visited the campuses of such universities as Arizona State, the University of New Mexico, and Northern Arizona, which have considerable numbers of American Indian students and examined the structure of their various programs. Most of the programs emphasized Indian students rather than Indian students so the Dean became convinced that B.Y.U. would need to develop its own program and not rely on what had been done elsewhere.

Accordingly, Vice-President Earl C. Crockett appointed a committee in the fall of 1965 to study recommendations. The committee consisted of John Bernhardt, chairman; Ernest Jeppesen; Vern Jensen; Ralph Smith and Dean Whetten. After several sessions of discussion and planning, the committee reported to the Dean's council on January 4, 1966, and, at that time,

adopted the policy that General College would establish a two-year Associate Degree program in General Education with a special faculty and special courses which would not only meet the needs of Indian students but would also meet the needs of the other students in General College who were beginning their academic training. The committee further agreed that the faculty to be selected would be master teachers who had achieved excellence preferably at the high-school level. These teachers, then, would be trained in the teaching of Indian.

Coded to begin class offerings would include the general education courses normally taken by freshmen students with some religion courses and skills courses in reading and effective study. The committee further decided to avoid segregated classes and open the new classes to all General College students, particularly those enrolled on probation in the Department of Guided Studies and those admitted with an undetermined major. After due consideration, the committee decided to begin class offerings Fall Semester of 1966.

Consequently, Dean Whetten began an immediate search for faculty members. He wanted to find teachers who had Masters degrees and who had achieved recognition as teachers of unusual ability and skill. He hoped to find teachers who had had experience and had achieved excellence in teaching both fast and slow learners, and who, if possible, had also had experience teaching

Indian students. During the summer five instructors were hired, at of them highly recommended. Dean Rigby and Rush Sumpter in English, Willis Banks in general science, William Leitchy in biology, and William Fox in history. Thus was created the Department of General Curriculum, with Brother Banks designated as chairman.

In order to help these instructors find themselves, develop skills, and provide necessary innovation, Dean Whetten scheduled daily faculty training sessions under the direction of Brother Banks. These sessions later were held on a weekly basis rather than daily. The faculty read widely everything they could get that these courses in Indian education had found very little help in the "how-to-do-it" articles and reports. They, therefore, tried different methods of teaching and developed ways of student-teacher reaction.

Although the administration felt strongly that many students would need some pre-college training, subsequent experience proved this supposition only valid for a small number of students. Many of the students did need additional, supplemental work in these courses because of academic handicaps as recent acquisition of the English language and poor secondary school experience. However, the instructors devoted an extremely heavy amount of out-of-class time to the tutoring of their students, and, at the end of the first school



# the courses the people

Mathematics Department, Dr. Arturo DeHoyos of the Sociology Department affiliated with General College and offered courses in sociology. John Fugal and Howard Barron and, later, Hal Taylor and Mel Peterson from the Religion Department were selected to offer courses designed primarily for Indian students in Book of Mormon, Gospel Principles and Practices, and New Testament. Norma Rae Arrington from the Speech Department has taught speech courses designed for General Curriculum students. Faculty offices this school year were located in the Faculty Office Building.

Another increase in Indian student enrollment was forced additional faculty hiring in 1970. Charlotte Lofgren, an English teacher with a varied background of experience in the South Pacific which included the University of Albert Pope, a mathematician who also had recently taught in the Church Schools in Samoa. The need for additional office space prompted another move, this time to the old Brimhall Building which was to undergo a major renovation to meet the expanding needs of General College.

What with Sabbatical leaves and faculty reassignments, new faculty members were needed in the fall of 1971. Ray Roeller, a biologist with high-school teaching experience in Wyoming; Ralph Ashby, a successful high-school mathematics teacher and coach; Robert Foster, a business instructor who had taught at Navaho Community College in Arizona; and Fred Gowans, an instructor who had most recently taught in the Church Institute

program, were added to the faculty. As a result, additional courses in mathematics, business education and history as well as a new course in Current Indian Affairs were offered.

In 1972, under the new department title of Indian Education, no new teachers were added although Royal Hurd and Arturo DeHoyos became full-time in this department and John Maestas, an Indian graduate student and former Wyoming high-school debate coach, taught two courses in debate.

The General Curriculum Department instituted, with administrative approval, a two-year program culminating in an Associate of Arts degree. This program requires basic general education requirements similar to the four-year program but lowered to three hours of social, physical science, and biological science. Further, the program requires twenty-one hours in a concentrated area and eleven hours of electives. The faculty of General Curriculum served as counselors for the individual students. The first graduates of this program were awarded their Associate of Arts Degrees in the spring of 1968.

In addition to their teaching duties, the faculty of General Curriculum have assumed a major role in the advising of students. Approximately thirty students, mostly Indian but some of undecided majors or Guided Studies, have been assigned each semester to each faculty member who has, then, counseled these students in academic matters, career opportunities, and, often, in social and religious concerns.

# The Tribe of Many Feathers

In the summer of 1950 a group of returned Indian missionaries, acting on a suggestion by Golden R. Buchanan, Church Coordinator of Indian Affairs, began planning a campus organization for Indian students. In the fall of that year a constitution was written and the Tribe of Many Feathers came into being. Charter members of the Tribe were Thomas Appah, Benny Murrion, Emory Sekawayuma, Ed Cook, Bob Bennet, Jenn Shumway, Bonnie and Merrill Bradshaw, Gloria and Bob G. William, and Mr. and Mrs. Kenneth Peck.

Since that time, with periods of ups and downs, the Tribe of Many Feathers has been a part of the activities of campus life. Membership in the Tribe has varied greatly but has shown increase commensurate with the number of Indian students at B.Y.U. From the initial organization of three Indian members and nine Anglo members in 1950, the Tribe has grown to a membership of 300 in 1972, 290 of whom are Indian students.

The purpose of the TMF organization as declared in its Constitution is to "carry out such programs and activities as will promote the (our) objectives and to serve the needs and interests of the Indian membership thereof." Among the activities sponsored annually by the organization are the choosing of Miss Indian BYU, the entering of a float in the Homecoming Parade (winning the sweepstakes in 1972), the participating in an All-Indian Basketball Tournament, the sponsoring of a Christmas social, the sponsoring of an Indian Week on B.Y.U. campus and participating in the annual Lamamite Youth Conference. In addition, one activity and the general meeting is sponsored each month. Each member is involved in leadership activities through such things as committee assignments.

The Tribe has readily accepted these responsibilities and has accomplished some major goals and participated in some outstanding programs here at B.Y.U. in the past few years. One of the major efforts has been the sponsoring of Indian Week. This activity has grown to become one of the major events on campus with its varied week-long activities consisting of Tribal dances, displays of arts and handicrafts, Indian cultural displays and programs, debates, discussions and guest speakers representing outstanding Indian leaders throughout

the nation.

Another very successful activity has been that of selecting a Miss Indian B.Y.U. The contestants engage in a series of competitive events. Each contestant is required to have tribal affiliation, be a full-time student of B.Y.U., to agree to participate in the Miss Indian America Contest and to uphold the standards of B.Y.U. Some very lovely girls have represented the Indian students of B.Y.U. During the last few years Mary Powless, Millie Chestnut, Jeanie Sekawayuma, Vickie Washburn, Ester Pooley, Theda Ricker, Verenda Dosela, Louella Mahone, Emily McCabe, Norma Begay, Vickie Bird, Glenn Jenkins, Clairayn West, and Millie Cody have served as Miss Indian B.Y.U. and have made many appearances and fulfilled many speaking assignments throughout the country. Norma Begay, Miss Indian B.Y.U. of 1970-71 went on to become Miss Indian America for 1971-72, while Glenn Jenkins, Miss Indian B.Y.U. for 1972-73, was alternate Miss Indian America Deanna Crowfoot, a Blackfoot-Saulteaux, is the reigning Miss Indian B.Y.U.

Since its beginning the Tribe of Many Feathers has been in furnishing hundreds of programs emphasizing Indian dances, costumes, and speakers. These programs have been given in MIA firesides, public schools, mission fields, and within the last few years have been participated in throughout the world under the sponsorship of the B.Y.U. Program Bureau. The effect of these programs in attracting Indian people to the university, the placement program and to the Church itself is unmeasurable but, most certainly, tremendous.

In the spring of 1971, a debate team sponsored by the TMF and consisting of Shirley Reid, John Maestas, Joe Salque, and Wayne Fields with faculty advisor, Rush Sumpter, participated in an All-Indian Debate Tournament at Dartmouth University. Although twenty different debate teams representing ten universities from throughout the country were entered, the B.Y.U. team took first in overall honors.

TMF sponsored basketball teams have won Indian basketball tournaments in Fort Hall, Idaho, Fort Duchesne, and Salt Lake City. Both male and female intramural basketball and softball programs are sponsored during the school year.

but closely correlating activities with it, was the Institute of American Indian Services under the direction of Brother Paul Felt. For several years, this office has assisted Indian students in their academic adjustments on campus by providing counseling and assisting in club and social activities. Furthermore, this office supervised many off-campus programs which involved technical and specialized help in such areas as agriculture, building, education and research into certain aspects of current Indian affairs. Later, under the direction of Elder Spencer W. Kimball, a Church-wide Indian Committee was established to correlate all services to the Indian people. Brother Felt served as a member of this committee representing Indian Services as did Dean Whetten, representing Indian education at B.Y.U.

Still another leader was drawn into General College at this time. Dr. Royce Flindro who had coordinated a program of Indian Teacher Education in the College of Education transferred into General College and the new Indian program is chairman of the Indian Education Department.

In the next few years, General College grew rapidly. The number of Indian students at B.Y.U. rose dramatically as active recruitment of Indian students was increased and as news of the Indian program at B.Y.U. circulated throughout various reservations and tribal offices. Table I below shows the increase in Indian enrollment for a ten-year period.

TABLE I  
ENROLLMENT OF AMERICAN INDIAN STUDENTS AT B.Y.U.

Year	Number
1963-64	43
1964-65	119
1965-66	140
1966-67	122
1967-68	135
1968-69	248
1969-70	332
1970-71	521
1971-72	535
1972-73	494

However, the Indian graduates constituted only a minor part of the total enrollment of General College. All students admitted into the university with undecided majors and all students admitted into the university under academic probation entered General College. So the total numbers of students in General College during the same period are as shown in Table II.

TABLE II  
ENROLLMENT FIGURES FOR GENERAL COLLEGE

Year	Number
1964-65	3,945
1965-66	3,672
1966-67	3,990
1967-68	2,822
1968-69	3,121
1969-70	3,481

1970-71	3,041
1971-72	3,611
Fall-72	2,964

In order to meet the needs of the expanding number of students in General College, additional faculty members were hired. Some joined General College from the B.Y.U. Laboratory School which closed down in the spring of 1968 and others were recruited from outside sources, especially from high schools throughout the area. Consequently, from the five teachers in General Curriculum in 1966, the number reached fifteen full-time teachers and about seven part-time teachers in 1972.

With the acquisition of additional faculty, a greater variety of courses was available to the students. The faculty now taught a spectrum of courses in mathematics and business education and introductory courses in English, physics, chemistry, geology, speech, history, sociology, and biology as well as a variety of courses in religion. Multiple sections in each of these courses were available to the students although the administration tried to maintain a maximum number of thirty students in each section. Normally, the classes were open to all General College students and efforts were made to maintain a ratio of 60-40 of Anglo and Indian students in each section.

One of the disadvantages during the early years of General College was the lack of a centralized location on campus. Dean

Whetten first established his office on the third floor of the Smoot Administration Building. Dr. Reid and Dr. Herlin also maintained their offices nearby. The following year the new faculty was housed in the Gibbons and West Crandall houses on the rim of the hill north of the Administration Building. The basement of the Gibbons house was converted into a classroom and the first General Curriculum classes in history, physical science, and biology taught there. English classes were taught by Brothers Regby and Sumpter in various college classrooms. Offices were provided for the General Curriculum faculty on the main floor of the Gibbons house. This housing situation lasted from 1966 through 1968 in the dormitory building. In the summer of 1969, the faculty moved to the Young house since construction was starting on the new Activities Center, with the Gibbons house slated for removal.

This stay was very brief and in the fall of that year the General Curriculum faculty again packed books and paper clips and moved to the Faculty Office Building on the rim of the hill above the old football stadium and really became integrated into the hustle and bustle of campus activity. In the fall of 1971 another move was made into the remodeled main floor of Brimhall Building where, for the first time, all the faculty of General College were housed together.

In August of 1967 the Dean moved into a suite of offices in the A Annex of the Jessie Knight

Building where the new Tutoring Services and Career Orientation Department were also housed. At this time the Guided Studies Department took over the West Crandall House on the hill north of the Administration Building where they not only had offices but also converted the living room of the home into a classroom for developmental reading and effective study classes. The Indian Services Department under Brother Felt moved to the Faculty Office Building in 1968 and on to the Brimhall Building in 1970. In 1970, along with the rest of the General College faculty, the Guided Studies Department moved into the Brimhall Building. The Dean at this time moved into the remodeled Heber I. Grant Building where his office still remains.

Following is a discussion of the various departments and programs of General College with biographical sketches of the Deans and Department Chairmen.



# Construction offers major opportunities for minority firms

"Minorities have long been recognized for their skills in the construction fields," a Federal official told a group of business and civic leaders at a luncheon in Corpus Christi, Tex. Oct. 16, "but all too often lose out on the larger, more profitable contracts because their firms are too small, they cannot meet bonding requirements, or they lack competitive bidding know-how for the big jobs."

Alex Armendaris, director of the U.S. Commerce Department's Office of Minority Business Enterprise, said his agency is trying to turn this condition around.

"Through our six regional offices," Armendaris said, "We are providing funds for operating a

number of construction contractor assistance centers. These centers provide technical and management services to minority contractors to enable them to acquire bonding, financing, and other resources to compete effectively. They also encourage minority firms to form consortiums and combine resources to collectively undertake large construction contracts as major contractors rather than subcontractors."

Armendaris said his office provides funds to more than 200 organizations nationally to provide a variety of business services in support of minority business enterprise.

Armendaris was in Corpus Christi to participate in

ceremonies marking the week of October 12-17 as 'Minority Contractors Week,' as proclaimed by Corpus Christi Mayor Jason Luby. He also joined in ribbon-cutting ceremonies for the new offices of the OMBE-funded Coastal Bend Minority Contractors Assistance Association Center, of which Joe Reina is executive director, and visited new buildings constructed by minority contractors.

The Office of Minority Business Enterprise was established in the Department of Commerce in 1969 to serve as the coordinating agency in the Federal Government for minority business affairs and to work with the private sector in the development of minority-owned business.

# Loan helps create jobs on San Xavier reservation

Approval of a \$1,557,660 loan to help a heavy-equipment firm expand and build a plant and create 134 jobs on the San Xavier Reservation in Arizona was recently announced.

Morton said Empire Machinery Company of Phoenix applied for the loan from the Commerce Department's Economic Development Administration.

The firm will use the funds to help build and equip a facility in

the San Xavier Industrial Park at Tucson.

Empire Machinery Company, a franchised dealer in heavy equipment for the construction industry, will use the San Xavier facility to service and rebuild machinery.

Company officials anticipate that a large number of the jobs to be created by the expansion will be filled by unemployed and under-employed members of the

Papago Tribe. The firm employs 67 persons at Tucson.

The San Xavier Industrial Park is owned by the Papago Tucson Development Corporation, a tribal enterprise. The Papago Tribe is working with the Indian Development District of Arizona to carry out programs to create jobs and increase incomes.

A \$479,280 private loan has been arranged for the San Xavier project.

## Education

# Regs for Osage fund published

Commissioner of Indian Affairs Morris Thompson announced recently that proposed regulations governing the administration and use of more than \$1 million for education or socio-economic programs benefiting the Osage Indian Tribe of Oklahoma have been published in the Federal Register.

The funds are part of a \$13,250,000 award made to the

tribe by the Indian Claims Commission for lands ceded by the tribe under treaties made more than 150 years ago. The balance of the award was distributed, as directed by Congress, on a per capita basis to tribal members.

According to the proposed regulations, only the interest or income from the fund will be

expended and only descendants of persons listed on a 1908 tribal roll are eligible for assistance from the fund.

Written comments, suggestions or objections concerning the proposed regulations may be submitted to the Commissioner of Indian Affairs within 30 days after publication in the Federal Register.

Within the Drum,

I see my Vision,

My people rising,

To meet our legends.

Of the twin returning,

Confounding his brother.

And the Singer,

Cries my responsibility,

To meet each dawn,

Traveling.

—Brenda Burnham

# Indian Kitchen

Southern Indian women, being both creative and experimental cooks, sweetened their cornmeal batter, mixed it with wild

blackberries or strawberries, and baked the two together into a kind of cobbler.

## Berry Corn Cobbler

**BERRY CORN COBBLER—**  
Makes 6 servings

1 quart of fresh strawberries or blackberries, washed (if you use strawberries, slice them in half)  
1/2 cup sugar  
**TOPPING**  
1 cup cornmeal  
1 teaspoon baking powder  
1/2 cup sour milk  
1/2 cup sugar  
1 teaspoon salt  
2 tablespoons melted butter or margarine

### SAUCE

1/2 cup honey  
1 tablespoon lemon juice

1 tablespoon melted butter or margarine

1. Place berries in a 2-quart baking dish, and sprinkle with sugar.

2. For the topping, mix together all dry ingredients, then quickly stir in the milk and melted butter or margarine.

3. Drop batter by tablespoon on top of berries, forming a design of rounds.

4. Mix together sauce ingredients, and pour over batter and exposed berries.

5. Bake in a moderately hot oven, 375 degrees F., for 1 hour. Serve at room temperature.

WHEN the Indians had to move onto the reservations and were given staples to eat. The women managed to make many types of dishes for their families out of

what they had. This was a time of necessity and imagination. Here is a recipe for a basic bread. You ought to have all the necessary ingredients in your cupboard.

## Buckskin Bread

**BUCKSKIN BREAD—**Makes 6 servings

2 cups flour  
1 teaspoon baking powder  
1 teaspoon salt  
1 cup water

1. Sift together dry ingredients, then quickly mix in the water.

2. Press the dough into a 9" pie

pan and bake in a hot oven, 400 degrees F., for 25 minutes. Cut into wedges and serve. This is a perfect bread for "sopping up" potlicker and gravies.

From THE ART OF AMERICAN INDIAN COOKING, by Yekke Kimball and Jean Anderson.

# Despite gains, minority firms still have problems

Despite recent gains, a wide gulf still separates most minority-owned firms from the mainstream of American business activity, Alex Armendaris, director of the U.S. Department of Commerce's Office of Minority Business Enterprise (OMBE), told Spanish-speaking accountants and a business people in San Antonio, Tex. Oct. 14.

"Receipts of minority firms are up in several major industries according to the latest figures we have," Armendaris noted, "but most minority firms are still small operations and are highly concentrated in retail trade and selected services."

According to the OMBE director, the outlook for improving the position of minority businesses depends in part upon their abilities to survive in today's economic climate.

"Inflation, the tight money market, rising fuel costs, all of these threaten new businesses, and especially new minority enterprises," he told the San Antonio conference hosted by the American Association of Spanish-speaking Certified Public Accountants.

He assured members of the Los Angeles-based CPA group that his agency is aware of the problems minority accountants and other professionals face in their attempts to bring more business into their firms. OMBE, along with other agencies in Government, is now working on

steps aimed at directing more Government auditing work to minority firms.

For their part, Armendaris urged the minority CPAs to pool their talents in order to stand a better chance of winning large Government contracts. "Many minority firms are still too small to go after the larger, more profitable awards. By combining their resources, however, the bigger contracts come within the reach of minority firms."

## The Eagle's Eye

The Eagle's Eye is published at least 10 times a year at a subscription rate of \$4.00. Letters to the editor, news and feature articles, stories, poems, recipes, cartoons, and suggestions should be sent to the Eagle's Eye, Room 148 Brimhall Bldg., Indian Education Dept., Brigham Young University, Provo, Utah, 84602.

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CIA

## Keeping up with the times

Story and photos by Chris Lowery

"How many of you have eagle feathers in your possession? Are you aware of your rights under the law regarding the possession of eagle feathers?" asks the instructor energetically. Moments earlier he had introduced two publications to his class, "The Farmington Report: A Conflict of Cultures" and "The Navajo Nation: An American Colony."

The class? General Studies 107, more commonly known as Current Indian Affairs and referred to as simply CIA.

Prior to 1972, BYU Indian students had been asking for an Indian history class. That same year, when Fred Gowan received a doctorate in Western history with an emphasis on Indian history, he seemed the perfect candidate to not only teach such a class, but to "create" it as well.

During that first semester he "tried to get a feel of what the students wanted in the course." Since that time the class has been divided into three general areas. The first includes a history of government policy toward the Indian. "This is the only part of the class that is repetitious," explained Bro. Gowan.

The second area covers current Indian affairs on the federal, state, and reservation levels including federal legislation concerning Indians. "We cover the major current events that semester," began Bro. Gowan. "When Wounded Knee was in the news, we kept up with that and when AIM (American Indian Movement) took over the BIA (Bureau of Indian Affairs) offices in Washington we followed those events. Some semesters are more exciting than others," he added with a smile.

The third area of the class puts the student to work. A research paper dealing with a major current Indian problem and geared toward formulating solutions to the problem is required. Each class member presents his paper before the class and a discussion follows. "Generally, I get some excellent research papers," commented the instructor. "The students have researched adoptions, AIM, Black Mesa, education, the Indian Claims Commission, the Navajo-Hopi land dispute, peyotism, termination,

tradens, and water rights, to name a few. When you talk about Indian problems, you're talking about two different types of problems—urban and reservation problems," continued Bro. Gowan.

Perhaps the major concern in teaching a class of this sort is keeping up with the news. "It's impossible to keep up with everything," said Bro. Gowan. However, he does make an attempt. Bro. Gowan subscribes to 24 periodicals. He selects various articles from these publications and features them on a bulletin board outside his office in the Brimhall Building for students to read.

He also keeps a file of current publications. This information includes periodicals with information on the federal level, information covering the U.S. or specialized areas such as the Yakima News, which deals with Northwest and Canadian Indians. These publications range from the conservative *Wespa*, published by the Indian Historical Society in San Francisco, to the more militant *Awesane* Notes, put out by the Mohawk nation in New York.

His major source of information for the CIA class is the American Indian Press Association (AIPA). Approximately every 10 days, this association will compile news of the Indian world and distribute it. (AIPA, Rm. 206, 1346 Connecticut Ave. NW, Washington D.C. 20036.)

The CIA class is offered during fall and winter semesters. About 125-150 students, including 20 per cent non-Indian students, take the class each year.

During the first two years of its existence, many upper-classmen took the class. Now it is mostly a freshman class. However, because the topics change each semester, it is not unusual to have former CIA students sit on classes.

To encourage this interest, a continuation of General Studies 107 has been formulated. General Studies 307 will emphasize research in Indian problems. This addition is currently before the curriculum committee as part of a proposed minor in Indian studies. The final decision should be available by winter semester and the class may begin at that time.



